THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

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HIS CARE.

"God holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if tomorrow's cares were here,
Without its rest?
I'd rather He unlock the day,
And, as the hours swing open, say,
'Thy will is best.'

I cannot read His future plan,
But this I know—
I have the smiling of his face,
And all the refuge of His grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest."

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, February 4, 1904

RETRIBUTION.

"It is the law of life that retribution
Shall follow wrong;
It never fails, although the execution
May tarry long."

Southern California papers report the Rev. Dr. E. S. Chapman, superintendent of the Anti-Saloon League, as saying that the League has the saloon on the toboggan and that ere long every saloon in Los Angeles county will be closed. It is to be hoped that Dr. Chapman has not taken too optimistic a view, that he has not been incorrectly reported, and that such will be the consummation soon. It would be a grand object lesson to the whole Pacific coast if the saloons in the flourishing city of Los Angeles could be closed and kept closed. But, with public sentiment as it is in our cities, any speedy realization of this fond hope is something which not many ardent opposers of the saloon dare predict.

During the present writer's recent visit in Indiana a little time was spent nearly every day in the editorial and business office of the paper in that State of which he was editor for several years. The subscription list and its increase week by week indicated that people value the secular paper above the religious. It is safe to say that there is not a home in Steuben county, Indiana, into which one of the county papers does not enter each week as well as one of the best weeklies published in the cities of the East. A Chicago daily, exclusive of the Sunday edition, can be had for four dollars a year, and a large number of these are taken. But not many church papers are found in those homes. It is thought that in the number of subscribers for these the Disciples and the Methodists lead; but even among them the lists are small. And so it is the country over. We are of opinion that if the Apostle James were on earth now to witness this condition his words would be, "Brethren these things ought not so to be." The church paper is needed in every home. Without it there is distinct loss to the home and to every interest of the cause of Christ.

The large loss of life in the recent disaster on the straits of Juan de Fuca, near Victoria, British Columbia, is another illustration of the disposition to over value things material. The captain was too anxious to save his vessel; it was not insured, and in his effort to save it he took desperate chances, sent to watery graves a large number of people, and stands before the world today, in the general estimate, a ruined man. At a critical time in his life he was weighed in the balances and found wanting. One cannot look out on life as it is today and escape from the conclusion that in very man instances and in very many ways human lives are being sacrificed to "the almighty dollar." Everywhere men need to take heed unto their ways. In the struggle to accumulate life is made very hard for almost countless thousands. Consciously and unconsciously men are oppressing their fellow men and driving the life out of them. "Is it I?" were the words to the Master on that day when he foretold his betrayal. Today men are betraying him. With good reason may all search their hearts and ask "Is it I?" He who professes to serve the Man of Nazareth and yet treats in unbrotherly ways his fellowmen denies and puts to shame that loving friend.

The Cleveland, Ohio, defaulting bank cashier, found sin a hard master. His testimony is that he had no peace of mind from the time his peculations and speculations began. Living within his salary he profited nothing by his speculations, the money being lost therein. As usual it was not the man's intention to make use of much of the bank funds. But the little which was first taken was lost, and so in the effort to replace that he went on from bad to worse until nearly two hundred thousand dollars had been taken and sunk in speculation. Suicide was contemplated, but was shrunk from for various reasons. Finally the climax and disclosure came; and now he is anxious, in the relief which has come to him, to take his punishment and "afterward to begin life anew." To begin life anew! But what a life! He will be a marked man all the rest of his days. It will be impossible for people to have confidence in him for any place of responsibility and trust as they once had, and the punishment for his sin will continue long after he shall have come from within the prison walls. Illustrated in this man's career is the danger of the first step in sin. That first step entangled him, and in the effort to extricate himself he went on step by step until at length there was no way of escape. One sin usually leads to another and men once entered on a sinful course often do after a while what they could not be enticed to do in the beginning.

Prof. Charles H. Churchill, D.D., who for many years occupied the chair of mathematics in Oberlin College, but who had been living in Seattle at the home of his son for several years, died a few days ago in that city. Dr. Churchill's life was a beautiful one, and his influence for good will abide long upon the earth.

THE SERVICE IN MEMORY OF DR. MOOAR.

The memorial service for the Rev. Dr. Mooar, held by the ministers of San Francisco and vicinity last Monday, was one very difficult to report. It was an hour of tender memories and of not a little, though subdued emotion. The Rev. Walter Frear spoke of Dr. Mooar's great interest in The Pacific, telling how greatly he valued it as a factor in Congregational work and of the many years of earnest effort which he had given to it editorially while it was being published by Deacon S. S. Smith. He spoke also of his interest in the work of foreign missions and presented as the lesson from his life the manifestation of a broad interest in everything tending to the upbuilding of Congregationalism.

Dr. J. K. McLean spoke of Dr. Mooar as a thinker and of his truly catholic spirit in connection with views held with tenacity.

Dr. S. H. Willey spoke of him as a preacher, stating that he had listened to him regularly for seven years when he was pastor of the First Congregational church of Oakland, and that by his preaching in those early years he had laid well the foundation of that large and influential church. Referring to a volume of sermons by Dr. Mooar, published some years ago, Dr. Willey said that since he and Mrs. Willey had not been able to go to church on Sunday evenings they had read frequently one of those sixteen sermons until all of them had been read six or eight times, and that at every reading there were new beauty and helpfulness.

The Rev. Jeseph Rowell, having been asked to speak concerning Dr. Mooar's interest in the work among the Chinese, found himself too profoundly moved for much utterance, as he thought back over the years of the past, and of the noble living of the departed one. "It is wonderful, it is magnificent," said he, "to step out of this life into the other life and leave such a record as Dr. Mooar has left."

The Rev. F. H. Maar spoke of the relation of Dr. Mooar to the Seminary students, telling how his first thought for them all was that he might be helpful to them, and showing how tender and helpful he always was.

Prof. Nash said: "You cannot think of Dr. Mooar apart from faithfulness."

Prof. Lovejoy told of the beauty and impressiveness of his prayers.

Rev. Ben. F. Sargent quoted a layman as having said: "I have known Dr. Mooar for more than forty years and he was the most Christlike man I have ever known."

Dr. Pond stated that it always fed him to see him and to hear his prayers; and that he felt that in all our deliberations we should be saved from serious mistake while Dr. Mooar was present. It were worth Dr. Mooar's coming to the Pacific coast, said Dr. Pond, if he had done nothing more than to give the Rev. Jee Gam to the work of the ministry.

The Rev. E. S. Williams of Saratoga was present; being asked to speak he stated that he could not say anything, but that he would lead in prayer; and so he did, voicing in most impressive manner the gratitude of each and every one for that noble life and the aspirations for more of his mind and spirit for all.

Throughout, the service was one long to be remembered. It was one which ought to lead to more Christlike living on the part of all who were present, to less thought about the things of self and more about the things of others.

The Religious World.

The Russian church aids the British and American Bible societies in the circulation of the Bible throughout the domain of the Tsar. During 1903 more than four hundred thousand copies of the Scriptures in Russian and Slavonic languages were furnished the British society by the printing houses of the holy synod in St. Petersburg and Moscow. Bible colporteurs are furnished free transportation on the railroads and on steamboats and are aided in every possible manner in their work. This is in marked contrast to the attitude of the Roman Catholic church in all lands.

The trial of the Rev. R. H. Kennedy at Hillsboro, Oregon, resulted in an acquittal. The Oregonian commented editorially as follows: "The jury found the positive identification of two witnesses insufficient to convict Rev. R. H. Kennedy of Hillsboro of the burglary of the Warren home, near that place, last September. The accused is to be congratulated. Whether the public and the church can share in this congratulation the future alone can determine. If it represents the triumph of character over a very singular misapprehension, the result is certainly gratifying; if of favoritism, resting upon blind, churchly influence, the future will probably disclose the fact to the confusion of those who brought it about. Judicially, the matter is a closed incident. Morally, it has left some ill effects that can only be dispelled by time and toward circumstance."

The Protestant missionaries in Korea are arranging for a conference in September. John R. Mott and others from this country have promised to attend; also Dr. Sheffield and others from China and Japan. An announcement received at this office says: "So wonderful have been God's blessings on the labors of the various missions in Korea since the opening of the Hermit Kingdom only twenty years ago for work by Protestant missionaries, and so many are the problems presented because of the blessings thus received, that it seems highly proper for the missionaries in Korea and the missionaries in the other mission fields, and those in the home lands interested in missions to have the opportunities presented by this conference for discussion, counsel and prayer for the work of Protestant missions in Korea and other lands."

Our Methodist brethren are likely to have an animated discussion at the general conference in Los Angeles on the question of amusements. They have in their Discipline a paragraph forbidding dancing, theater-going, etc. It is not probable that the paragraph will be repealed, though there are those who desire its repeal. Bishop Hamilton, speaking recently on this subject, said: "The impression obtains that the modification of paragraph 248 in the Methodist Discipline, which is proposed, is to permit everything now prohibited in that paragraph. That is a great mistake. It is simply proposed to change it from one part of the Discipline to another, to make it advisory. It will still remain that the Methodist Episcopal Church does not authorize its members to attend theaters, or indulge in gambling of any sort, in the moderate use of liquor, in fine, to indulge in worldliness as any worldly-minded person would claim to do, because he did not have membership

in the church. Instead of, by specific statement in the law, compelling persons to abstain from all such things as an intelligent Christian is supposed, of his own free will and accord, to abstain from, it is proposed to substitute really the old form of the general rule not to take such diversions as could not be taken in the name of the Lord Jesus. If any one imagines that the Methodist Episcopal Church proposes to recognize as good members such persons as frequent the saloons, even though they drink only in moderation, or patronize the theater as an institution, thus giving countenance to playhouses as now conducted, or attend the dance as an institution, he is wonderfully mistaken. Such pastimes have never contributed to piety, consistency or the highest morals upon the part of church members and no legislation by the general conference will give countenance to any such forms of worldliness for the sake of bribing young people to become Christians." This is out-spoken, certainly, on amusements. And it will to say the least, be regarded by many as a reflection on that prominent layman, Mr. Willis Cooper, who lost his life in the Iroquois theater disaster in Chicago and concerning whose Christian consecration Methodist papers have since devoted much space. The fact that there seems to be a general disposition to make that paragraph in the Discipline, simply advisory, shows a great change in Methodist circles during recent years on the question of amusements. Not many people now condemn the theater indiscriminately. And the world is full of parents who have changed their opinions as to certain amusements in the home when they have come face to face with them as their children were growing up into manhood and womanhood. Better, they have concluded, certain things in the home than certain other and worse things outside of it.

Acorns From Three Oaks.

Aloha.

Being Dead He Yet Speaketh.

One comes from the memorial service held in honor of the sainted Dr. Mooar with the feeling that even a postal card may do a service for the King of Kings and Lord of Lords. Bro. Maar's postal card, sacred with the memories of ten pastoral years, has an eloquence of its own and no postal card, kindly written, will seem too trivial to any one who saw him produce the proof of Dr. Mooar's generosity and graciousness. It was a profitable hour for serious men to review the hidings of power of a wise and strong saint of God. And The Pacific, our Pacific, for which we can all do a little, as Dr. Mooar did so much gladly and gratuitously will add to the rich articles of his noble coadjutors, the grateful contribution of Jee Gam, whom Dr. Mooar's applied Christianity in a sweet and serene home, led to Christ. "Well," said Dr. Pond, "it were worth while for Dr. Mooar to come West to win Jee Gam for the evangelization of the Chinese on this Coast."

A Mistake Corrected.

No good is done by an overstatement of a good cause. I am told that the most reliable statistics do not show seventeen thousand wretched Indians in Northern California. Some have land. Something is done in a humane and missionary way for others. But it is true, pitifully true, that more than ten thousand are in cold, hunger, nakedness, homelessness, in sadder wretchedness than any other Indians in the United States. There is a rising tide of interest for these. Thank God! Brethren in the big churches do not be above asking the officers of the Northern California Indian Association at San Jose to tell your people about these Indians. They have no itch for prominence nor ambition to handle Uncle Sam's gold. The material of none of our beloved Congregational Association is purer than this. Mrs. T. C. Edwards, Miss Cornelia Taber and Rev. H. C. Meredith, with their colaborers, are worthy of your utmost confidence. Get them on your programs. While the tide of interest in humanity is rising let our red brethren rise with it. Put the Indian question for California on your programs. Dear Home Missionaries, who live near Indians, tell us about them in The Pacific. We may find a Jee Gam among them some day to live and plead for his race. Let us all, though humbly, imitate the departed Dr. Mooar in the comprehensiveness of his missionary interest.

How to Pack Humans in a Packing House.

Ask F. S. Crandall of the Sorosis Ranch, Saratoga. He will tell you "Send for Dr. Rader of San Francisco." And the genial lecturer, who has the gift of speech for everyday folk, will tell you that "Uncle Sam" is a drawing subject. A carload of bright San Jose people inaugurated the new electric R. R. last Wednesday evening riding out to Saratoga. And the folks filled the attic of a new, fine large evaperator building. It was a great meeting. For once the Congregational Endeavorers met their match. All their refreshments were called for. And new lessons learned as to using a great packing-house for good.

THE MINISTER AND THE PULPIT.

By Rev. M. W. Morse, Ferndale, Wash.

[A paper read at a recent meeting of the Northwest Association.]

The Psalmist praised God for setting him in a large place. Confinement is hateful to man. We all like room enough to move about freely. The narrow limits of the caged bird do not please us. We long rather for the unrestrained freedom of the bird on the wing, that can go whithersoever it will under the broad heavens. It is a sense of liberty akin to this that possesses me as I consider the subject of this paper: "The Minister and the Pulpit." It is in my heart to thank our generous business committee for assigning to me a topic affording such liberty of wandering about through the broad realms of ministerial personalities, homiletics, liturgics, theology and elocution. What fruits and flowers are here to be gathered! What mountain peaks of vision to be ascended! What valleys for delightful meditation, and streams and fountains to refresh the thirsty soul! As the greatness of the subject dawns upon you, let not visions of six hundred page volumes disturb you in the least, for in their kindness to me, the committee have not forgotten to be merciful to you. My time is limited to twenty minutes. This limitation forbids our wandering at our pleasure through these most delightful fields. Rather, like the ancient Moses, standing on Mt. Pisgah's height, we must be content to catch faint glimpses of the most important features of the good land, into which we may not enter.

In order for a man to do his best work it is necessary for him occasionally to stop, and review from a little distance what he has been doing, that he may see at what points he has come short of his ideal, and that

he may consider how to do better in the future. For criticising our work we often find aid in comparing it with some other's standard, noting wherein we differ from this ideal, and weighing the question, whether or not it is best for us to make these variations. So from time to time we like to take up some treatise on preaching, and compare with it our own views and practices. Even if we do not agree with the author, we will follow our own way with the more decided purpose for the thought we have given to the subject. Not infrequently we are profited by being reminded of things already known and approved; as in our preaching to others we do not aim so much to tell our hearers what they no not know ,as to put them in remembrance of the truth already known. We may, then, give a little time to this subject with a fair prospect of receiving some profit in one way or another. I is to be hoped also that the discussion will bring out much I have neither the time nor the wisdom to say.

And first let us think of the man who is to occupy the pulpit, for it is the man in the minister that makes or mars the pulpit. If the priest of pre-Christian times was one called of God to his sacred task, no less must the Christian minister receive the divine summons. In some way the conviction must be borne in upon him that this is the special work God would have him do. Natural and acquired fitness for the work, together with an inner drawiig to it, or the providential opening of ways may be indicative of a call. Yet in this it is to be presumed that if the call is clear and positive, some others of good judgment, besides the one called will hear it also, and their advice should be respected.

The man whom God calls will be a man of pure, upright, honest character, in whom the Holy Spirit has found an abiding place. He will be a man who can preach as eloquently by his life as by his lips, and whose daily walk will illustrate and emphasize his oral teaching. He will need all the tact that can be his by inheritance, augmented by careful cultivation. With this must be joined a real fellow feeling and heart sympathy for men. Without this love, the preacher will be only a sounding brass, or a clanging cymbal, and his work of none effect. Love and sympathy require the support of knowledge. No matter how earnestly desirous one may be to help another, ignorance as to the right way to render assistance will negative all one's attempts. The minister cannot and need not know everything; but he must know the Scriptures, and have skill intelligently to interpret and apply the truth therein contained, so as to instruct and edify his hearers, and guard them against the various forms of error that sweep away so many unstable souls to their destruction. A clear perception of the truth will tend to generate deep convictions as to its reality and value. The impression the truth has made upon the preacher, will determine his success in impressing it upon others. Halting, yes, useless will be one's efforts to persuade others to believe what one's own self does not believe.

"One thing I do," said the apostle. If a man accepts the office of a minister he must give himself wholly to it,—make it his business, and attend to it, not for the sake of reputation, or reward, or any other selfish motive, but for the one purpose of honoring and glorifying God by the doing of his will in extending his kingdom. For this work one's reliance must be upon the Holy Spirit, who will gladly make use of whatever gifts or acquirements one may possess.

Having attempted thus to sketch the minister, we may now turn our thought to the pulpit, and consider the position the minister occupies in the pulpit.

To a certain extent he combines the priestly and the prophetic office. In the reading and the expounding of the Scriptures he stands as God's representative, declaring the will and ways and works of God, speaking as it were oracles of God ,making known his truth, and bringing home to the hearts of men the divine message. It is also as God's ministering servant that one pronounces the benediction at the close of the service, and often in the very words in which it was prescribed that the high priest should bless the people: "The Lord bless thee and keep thee, the Lord make his face to shine upon thee ,and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace." For the rest part the minister stands largely as the representative of the congregation. It is as such that he offers up the prayers, presenting before the throne of grace not so much his own individual wants and requests, but rather voicing for the congregation their praise, thanksgiving, adoration, confession, supplication, and intercession. The whole service is a service of worship, in which the minister is the leader. It is for him to select the hymns and Scripture readings, and so to direct the minds of the worshippers as to produce a consistent, well proportioned harmonious service. If any one thinks the sermon is the only part requiring preparation, it is safe to assume that a large source of effectiveness is being disregarded in that person's ordering of public worship.

From what has been said already, it will be seen very easily that the position of the minister in the pulpit is strictly differentiated from that of the lecturer on the platform, or the actor on the stage. They hold no such representative place as the minister. From them no such purpose earnestness, or character is demanded. If they can make themselves entertaining for an hour, they are supposed to have fulfilled their mission; while the minister who merely entertains is a sad failure. He may be as bright and entertaining as he can, yet this for him is only incidental, as it may contribute to the accomplishment of his further purpose.

His is a position of great opportunity, having the privilege of addressing so often people disposed, as a rule, to listen respectfully, while he speaks on the deepest and most personal questions, regarding life, character, and destiny. One possessed of a genuine love for God and men will not fail to value highly the privilege of exerting one's utmost power to direct men into the ways of wisdom, righteousness, and peace, in which they shall be brought near to God, and fitted for his service.

As every privilege brings its responsibility, so also with the pulpit. It is scarcely possible to conceive of a greater responsibility than that resting upon the minister in the pulpit. He is responsible to God, whose servant he is, faithfully to represent his Master, and to preach the message given him without apology, or modification to suit the ears of any particular class of hearers. At the same time he is responsible to the congregation, and to each individual in it, to present unto them God's truth so clearly that they can not misunderstand it, or be misguided to their ruin. It would perhaps do us good to read oftener than we do those solemn words of Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand." If the physician, to whose care

the physical life of a patient is entrusted, is charged with responsibility, how much more responsible is he who stands before a congregation, professing to declare unto them the will of God, and the way of life and salvation, for in a measure he is responsible for the spiritual life of the congregation.

In such a position the minister's message is worthy of most careful consideration. It is not for him to preach himself, neither his fancies nor his philosophizings. It is his business to preach the word, or as Jeremiah stated it: "The prophet that hath a dream let him tell a dream (i. e. something of his own devising) and he that hath my word, let him speak my word faithfully. What is the straw to the wheat? saith Jehovah."

Men may have perfect liberty to present at the proper time and place their theories and speculations, but the pulpit is scarcely the place for publishing such views. The people who do come to the churches need something more substantial, and probably the much larger part desire a more certain message. Very probably the honest, thinking, minister has never seen a time when it was so difficult to know just what the truth is as in this present generation. Making all possible allowance on this score, still no man is called to preach his doubts, or anything of which he is not certain. The man who is to preach at all must have a positive message, in which he has the utmost confidence, both as to its truthfulness and its value for every day living. There are many propositions that may be defended as true to the fact, and yet as far as any man's practical living is concerned they might just as well be false. What difference does it make to us whether or not Mars is inhabited by beings similar to ourselves, so long as we cannot communicate, or do business with them? Not a few of the questions that in the past have been burning questions, for which perhaps men were even burned at the stake, are of this class, and equally unimportant. They have now burned themselves out, and no one pays any more attention to them, except as historical curiosities. The truth the minister is called to preach is living truth, truth by which one may live, and that will have some bearing on the way one lives. The minister who aims to preach this truth will have small occasion to discuss publicly not a few of those themes advertised merely to attract the class of hearers possessed of itching ears.

It scarcely needs to be said that one must present the message in a form that will make it comprehensible. A man may talk never so well, yet if he selects the Chinese language in which to do his talking, he might as well save his breath, as far as I am concerned. The minister who lives largely with his books is very apt to become familiar with a set of words quite unknown to many of his congregation. This fact was emphasized for me lately when one of my parishioners returned to me Prof. Denio's "The Supreme Leader" with the remark: "It is a very instructive book, but much of it I could not understand."

Seeing the truth clearly oneself, it ought to be possible to make others see it. At the same time it is desirable that it should be set forth in as fresh and attractive a form as possible. The naked truth may be stated in a way that would render it as repulsive as some other naked things are, and not merely repulsive, but essentially false. We are required to speak not alone the truth, but the truth in love. This will give it quite another tone. Surely nothing is gained by adopting a manner that discredits one's message. Many a physician knows how to prepare his medicines so as to overcome the bitterness of the taste, without at all impairing the effectiveness of the dose. Old Dr. Chambers of New York told us seminary boys that we could depend upon our message to count with the average congregation with about one-fourth, and the way it was delivered for the remaining three-fourths. The very same statement may be put in a way to please or to offend, as is shown in the story of the two courtiers who were invited to interpret the king's dream. The first said: "The dream signifies that you will live to see all your friends and kindred die." And straightway he was ordered to execution for his awkward answer. Then the second improved upon his companion's interpretation by saying: "None of your friends or kindred shall live longer than yourself." Thereupon he was richly rewarded for his clever speech.

The message is of no value save as it produces worthy results. It may be very pleasing, poetic, or pathetic, and yet, if no one is made the better by it, it is altogether vain. As worthless preaching as I have ever heard was that of a man, who gave it out as his purpose to make the congregation laugh once and cry once in every sermon. As a rule they did this, but to all appearances no one was profited by this play on their emotions.

The minister must know what he is trying to do, and how he expects to do it, and keep the goal in view. As he begins planning for every service, he will do well to ask himself: What do I wish to accomplish by this service? And then: How can I best do this? Rarely does one blunder upon anything of any great value, or accomplish any great work by accident. Accidents are too uncertain to be depended upon with any good degree of confidence. For his reason blind men are poor marksmen. Definite, well-planned work is needed everywhere. The minister aims to glorify God by advancing Christ's kingdom. But this is all too broad a mark to aim at directly. This must be accomplished by seeking various other objects incidental to the great purpose, as a portrait painter does not paint the picture all at once, but works at a part of the eye or some other small part at a time, and gradually the picture grows. So, in seeking to build up Christ's kingdom, one will shape the truth so as to rebuke a wrong, to call men to repentance, to give instruction regarding the way of life, to confirm the faith, to comfort the sorrowing, to arouse to activity in some Christian service, or to encourage to perseverance therein. It will not always be the same thing, but it ought ever to be something definite, and that will contribute to the final grand result desired, and based firmly upon God's word.

As has already been suggested in connection with the message for the pulpit, the Minister's Manners in the pulpit should receive due attention. And, first of all, let the minister be natural; let him be himself. This does not mean, let him follow whatever careless or slovenly habits he may have adopted unconsciously, but let him be his best self, or himself at his best, without anything about him that is stilted, artificial, or put on for the sake of appearances. Let there be no blustering, or swaggering, or excessive effusiveness. Possibly one may fail at the other extreme, repressing, and, to a certain extent concealing the depth of emotion that is really felt; yet one, who sees how disgusting the opposite course is, may be somewhat excusable for this failure. If a man needs to be honest, straightforward, sincere anywhere, he certainly does when standing before a congregation assembled for the worship of God.

The pulpit is no place for the Rev. Shallow Splurge, who was represented as one

"With gestures so divine,
A lady fainted in the hymn
Before the second line."

Such persons should be carefully reserved for attendance at "pink teas," and similar important functions.

In the pulpit the manner should be as closely fitted to the matter as possible. Nothing in the manner should detract the attention of the congregation from the message to the man. The minister needs to leave self in the background, and maintain his independence of all self-consciousness. As in the matter of clothes, one is best dressed when so dressed that no one notices the dress. So also in pulpit style: that style is best that permits the hearers to forget the man in listening to what he says.

The preaching is for the sake of the congregation, not for the preacher. Accordingly it is wholly out of place for anyone to practice on a congregation. The object is not for the speaker to get something off his mind, or to get through with the service, but rather to get something into the minds of the people that will fit them for service. This requires that he should be thoroughly alive to his situation, and his whole being keyed to concert pitch, earnestness marking every tone and word and gesture. Where this is the condition there will be all needed dignity, to the complete exclusion of everything light, trifling or trivial. The venders of weak, silly stories will have to apply at some other market to dispose of their worthless wares.

The place, the associations, and all the attendant circumstances demand reverence on the part of him who occupies the sacred pulpit. It is for worship the pulpit has been erected and dedicated, and all that is said and done should be indicative of this fact. Truly, we ever are in God's presence. In him we live, and move, and have our being. In the Church, however, we need especially to recognize this fact, that we may appreciate it the more clearly when we pass out from God's house. Being in his presence, and for such a purpose, remembering that he is the high and the holy one who inhabiteth eternity, before whose face cherubim and seraphim humbly bow, it is specially befitting that weak and sinful men should act with all reverence, and worship him who is a spirit in spirit and in truth.

Following in this way, the minister will worthily conduct himself, the people will be edified, and God's most holy name will receive the honor due.

Book Reviews.

"Fifty Missionary Stories." By Belle M. Brain. The author expresses the hope that this little book of 225 pages may not only prove useful in preparing missionary programs, but may help to solve the problem of providing suitable reading for young folks in the home circle on Sunday afternoons. The selections have wide range and we know of nothing quite so good to incite to more extensive reading on missions or to an increased interest in missionary work. [F. H. Revell Co., 60 cents net.]

"Steps Christward." By Howard Allen Bridgman. These counsels for young Christians will be found truly helpful. They ought to serve to lead many into the living way and to progress along that way. There are chapters on, The Start, Foes, Helps by the Way, the Waymarks, the Rewards, Wayside Ministries, the Guide and the Goal. The concluding words of this volume are: "Always to be stepping Christward—is there any life so rich, so deep, any life whose appeal to youth is so commanding, so irresitible?" And it makes the Christian life look large and satisfying. [Pilgrim Press, Boston; pages 178.]

"Child Life in Many Lands." In this volume is found a collection of stories written by different writers and edited by the late H. Clay Trumbull, D.D. Elaine Goodale Eastman writes on "Child Life Among the American Indians"; Maud Ballington Booth on "Baby Footprints in the Slums"; Margaret Gibbons on "The Children of Our Immigrants." Others write of child life in Japan, Brazil, Svria, Africa, Egypt and many other countries. One turns from a reading of this book with the realization that notwithstanding all the progress of the centuries there is a great work yet to be done ere the little ones will be treated as Christ desires them to be. [F. H. Revell Co., Chicago; $1 net.]

"Twelve Little Pilgrims Who Staid at Home." By Lucy Jameson Scott. Although the children concerning whom this book treats could not go abroad in reality they went in imagination and thought as stories of life in other lands were told them and learned many curious and interesting and valuable things about the people of Japan, China, Korea and India. The volume is dedicated to the girls and boys who are helping to send the glad tidings to heathen lands. It is a book well worth a place in the home and in the Sunday-school library. [F. H. Revell Co., Chicago and New York; $1 net. For sale, along with all the Revell publications, by L. H. Cary, 23 Grant Ave., San Francisco.]

"The Story of the Nazarene." Bv Noah K. Davis, Ph.D., of the University of Virginia. The story is in annotated paraphrase, the gospel narratives being so combined as to give a clear and correct notion of the events in orderly occurrence. The related secular history of the period is woven into the narrative in such a manner as to throw much light on the events which are set forth. Consideration is given to the social customs and political incidents of those times and to the approved results of modern Biblical scholarship and archaeology. All in all the book is such as to clothe with added light and interest the story of the Man of Nazareth as it has come down to us from the inspired penmen. Dr. Davis, it is said, has embodied in this volume the results of twenty-five years of Bible study, having for that length of time lectured to a voluntary attendance of students on Sunday afternoons. [F. H. Revell Co., Chicago, pages 422; $1.75 net.]

A CURIOUS POWER.

Radium is a wonder-worker, a new element discovered by a native of Poland, Mme. Curie, and is destined to work wonders in the field of science. Its powers are not confined to the mechanical, but easily and effectively applied in medical science, destroying by its fierce rays the microbes of the cancer as an established fact.

Its rays seem not to refract and powerfully penetrates, shining through an iron plate of considerable thickness, thus surpassing the sun's ray. It seems not to lose weight or size by sending out light and heat. A miniature sun, an undiminished blazing ball of fire, though like Moses' bush, burning, yet not consumed.

It is the costliest substance known in the world—

$5,000 a grain or $3,500,000 per pound. Though it will become cheaper. From Carnotite ore, it can be obtained. This ore is found in considerable quantity in the State of Colorado. It imparts perpetual motion by its negative and positive poles.

Its power to make other substances luminous is also well noted. A small piece, placed in a room, will impart alight—giving power to every other object in the room. It is believed that by it ultimately physical darkness will be overcome and the world from pole to pole be filled with a continuous light. Before the discoveries of the wonder-working modern scientist the "seven wonders of the world" sink into a trifling insignificance.

Truly is man divine by his proficiency in the field of nature, traveling the paths that lead up to God, "subduing the earth."

The Sunday-School.

BY REV. W H SCUDDER.

Jesus Forgives Sin. Mark ii: 1-12.

Lesson 7. Feb. 14, 1904.

Back in Capernaum once again after an absence on a preaching tour (i: 39.) But if he had come for rest our Lord found no opportunity for it. The announcement that he had returned sufficed to move the crowds towards the house where he was. The details of story and the graphic description of the event is left to the teacher, while we try to call the thoughts which cluster here.

1. Faith fostered.

Whenever the opportunity appeared, Jesus preached the word. This is the fourth illustration of this fact in the present series of lessons, three of them in Capernaum, where he preached from Simon's boat, in the synagogue, and now in the house, perhaps Simon's dwelling. Whatever train of thought Jesus took there can be no doubt that it all bore on the kingdom, and centered in himself as the Messiah. Faith in himself as God's representative and in his work for sinful men was the burden of Christ's reported discourses. And it is not otherwise now. Faith in Christ is the beginning of salvation, and all the preaching must lead in some way to that supreme consummation. Whether the principal participants in this scene were in the audience and had been stimulated to action by what they heard, or whether previous hearings and healings had determined them to the course, the one certain thing is, that their faith was already of sturdy growth. And must it not always be to him that listens to Christ's words with a purpose? Study the instances recorded in the four gospels to see how faith was induced by his word. The sinner woman at the well, the moral Nicodemus, coming for instruction in the darkness, the Israelite in whom there was no guile; in every seeking heart, and in some who were making very little effort to seek, the beginnings of faith were carefully placed and fostered by the word.

2. Faith hindered. (V. 4.)

The impossibility of getting near Jesus when every inch of room was occupied was a sufficient reason against any attempt to bring the sick man. Had these four listened to "reason" they would at least have waited until after the service was over and the Master was at leisure. But the kind of faith these men possessed was not waiting on reason. Reason would say "Impossible." Faith said "All things are possible." Every step was blocked with a hindrance, but true faith grows strong under hindrances and looks about for latest resources. There is such a thing as the unreasonableness of faith, not because it is contrary to reason, or what is rational, but above it. The plane of faith is much higher than that on which reason works. The causes and effects are of a different type. Seemingly faith is unreasonable at times, particularly when it becomes very strong. It was palpably unreasonable for the Church to pray for Peter's deliverance from prison, but it was just like faith, and God honored it. How could faith be faith were there no hindrances? The very act of dependence on God implies a hindrance, else we should depend upon ourselves. And how would faith become strong were it not for hindrances? These are "resistances," and it is a common law of the world that resistance is a necessity to progress. Were there no weights to resist us, no power pulling in some other direction our muscles could not develop strength. Were there no water to resist us we would not swim. Walking would be a lost art unless there was earth to resist us. It is a part of God's spiritual economy that obstacles and hindrances meet us on all sides and it becomes essential to surmount them, and when we succeed, as did these men, our faith is noticed by the Master—"When Jesus saw their faith." Now this is the age of faith. Conditions have so changed that it is possible for thousands to have faith to one who had it in our Lord's day. So far have we advanced in knowledge that it is the most common matter for boys and girls to assert that they believe themselves capable of accomplishing almost anything. So young lads are working at flying machines, or mechanical inventions, young graduates are exploring new fields in biology and chemistry with faith in their ability to get something never heard of heretofore. Why should it not be an age of spiritual faith? The richest Christian experience abounds in faith, because it struggles against obstacles, overcomes hindrances and casts its burdens at the very feet of the Master, knowing that he can and will honor the effort.

3. Faith triumphant.

It accomplished the end in view, but it did much more than it ever conceived.

(a.) It procured the forgiveness of sin. Those four did not dream of that, they were only looking for the physical cure. Just what connection there was between this paralysis and sin we may not say. Nor can we assert that there is always a relation between disease and sin. But it only takes one journey to a hospital in modern times, and a brief rehearsal of the story connected with some of the patients, for us to see the intimacy of sin and disease. This seems to have been such a case. Dr. Edersheim draws attention to the Jewish idea: "That recovery would not be granted to the sick unless his sins had first been forgiven him." Let us not forget that whether there be external disease or no, there can be no soul cure until the divine word of forgiveness is uttered to us. The unforgiven sin, or rather our consciousness of the sin not forgiven, is like an abscess boring into the soul some time to reveal its true ravages and our deplorable condition. (b) It afforded an opportunity to Jesus. His divine power had manifested itself in miraculous manner before, and each miracle had testified to his messiahship in some way. His glory in the water made wine, his authority over nature in the multitude of fishes enclosed by the breaking nets, his power over destruc-

tive physical forces in the healing of diseases, his Lordship in the spiritual realm in the departure of demons from those possessed. There was opportunity needed to show something greater than any of these. It was now the hour for this fresh disclosure. The power to forgive sin! Rightly did the Scribes declare those words unusable by man, no one had ever been the recipient of that peculiar power which God alone can exercise. As used against mere man, they were right, but as against this man, wrong, and Jesus would show them that in his question (Matt. ix:4), "Wherefore think ye evil in your hearts?" The unquestioned force of the reasoning appealed even to the Scribe who had come to find cause for reporting him to the religious authorities, and rejoiced in discovering such an undeniable proof of guilt in blasphemy. The assent which must have come from attitude if not from verbal utterance on their part was the unanimous consent of all. With what conscious power and holy dignity must have come the words of healing, and, while to the restored man carrying his pallet forth before all, as well as to that awe-stricken crowd (Matt. ix:8), there was indication of the presence of healing virtue in this new preacher of the word, to us there is the deeper proof that this Son of Man was the Son of God, the Savior from sin, the restorer of our souls. Nay, we would press the lesson home to our consciousness and to those who, sin-stricken, need soul healing, that in the humble request for its bestowal, by the surrender of self to God through Christ, there is given again the opportunity for manifesting the power delegated to none, but possessed by Jesus, the power on earth to forgive sin.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

February 14th.

Topic: What Will Real Friendship Do? 1 Sam. xx:1-23

We are reminded here of one of the purest and truest instances of friendship recorded in the Bible. Friendship is a priceless privilege of our social life. It is a gift of God—a benediction—one of the joys and crowns of noble living. A man blind from his birth was once asked what he thought the sun to be like, and replied, "Like friendship." The consummate flower of our ordinary social states, "Friendship is a chief factor in sweetening and brightening our lives."

Sometimes Friendship is adjudged to be something sweeter and purer than love, but such seems to be an attempt to separate things that are in essence and spirit the same. Friendship is love in a particular aspect. Love is the richest of friendships. They are not indeed always synonymous terms; we should rather feel like saying love is the root, friendship the blossom of the same rich beautiful tree of life.

In friendship the finer feelings of the heart are blended in a sweet and hallowed unity. In friendship there is cordial sympathy, social trust and the closest communication of soul with soul. There is nothing restrained in relationship of friendship; everything is free, spontaneous—the joy of a perfect understanding.

* * *

Such a friendship was that of David and Jonathan. It shares with that of Ruth and Naomi the distinction of being the truest and least interesed of any, and because it was purely that of friends and contains no filial elements it seems to be the most ennobling of all. Jonathan and David were knit together heart to heart and soul to soul—so much so that the one said to the other, "Whatsoever thy soul desireth I will even do it for thee." When David was in danger from the evil mood of Saul, Jonathan warned him and helped him to escape.

In thus interposing to save David's life Jonathan showed himself a true friend. When men are basking in the smiles of prosperity friends multiply; but when the shadows of trouble creep over them they are often few and far between—then, a true friend is a treasure beyond price. "One friend is enough for one's self; 'tis much to meet with such an one, yet we can't have too many for the sake of others." This is an old proverb and it contains a valuable truth—in order that our lives may be the most useful, it is of the utmost importance that we continually enlarge our circles of friendship, for only in the genial sunshine of such a relation will the seeds of good influence quickly take root and grow. Let us therefore try in every legitimate way to add to the number of our friends.

George Elliott calls a friend a "well-spring in a wilderness." Such was Jonathan to David in the hour of his disfavor at the court of Saul.

* * *

A true friend will sympathize with us in our troubles and trials, and sympathy is sweet. Sympathy means to "suffer with." So Ruth suffered with Naomi: "Entreat me not to leave thee, nor leave off from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people and thy God, my God." Sir Thomas Browne tells us "With my friend I desire not to participate but to engross his sorrows; that by making them my own, I may more easily discuss them; for in mine own reason, and with myself, I can command that which I cannot entreat without myself, and within the circle of another."

Faithful are the wounds of a friend, we are told, in Proverbs and therein is disclosed what real friendship will do. It will not always flatter, it will often condemn. Our worst enemies will sometimes present a smiling face while they conceal daggers within their hearts. Quaint old Thomas Fuller used to say, "Take the advice of a faithful friend and submit thy inventions to his censure." It not doubt wounded David's pride to feel that he had lost influence with Saul, yet Jonathan did not forbear to tell him just that. The old story of the Prince who killed his favorite falcon for dashing the cup from his lips that had been filled from a poisoned stream, is an illustration of the treatment we sometimes in our sensitive imagined innocence give our truest friends—because they know us better than we do ourselves and dare to speak for our good.

* * *

Jesus Christ is the best friend of each of us. He bears our griefs and carries our sorrows not only but "he bore our sins in his own body on the tree." He is a sympathizing friend. "He was tempted in all points like as we are yet without sin," and therefore knows how to succor us when we are tempted. He is a helpful friend. "He guides us with his eye. He carries the heavy end of our yokes, eases our burdens and in our darkness gives us light. When oppressed by cares, when wounded in heart, when in weakness and in danger he is ever near. His grace is sufficient for us and his strength made perfect in weakness."

Jesus can do for us what no other can do and what we are powerless to do for ourselves and will. When there was no eye to pity and no arm to save, his eye pitied and his arm brought salvation. This great heaven-

ly friend has secured our pardon, purchased our redemption and made us heirs of everlasting inheritances that fade not away.

Friend after friend departs, who has not lost a friend, "yet Jesus is ever near us. He is the same yesterday, today and forever. Earthly hopes pale and perish, but the hope we have in Jesus Christ is an anchor sure and steadfast."

Such a friend is a real friend, and the things he does are of eternal and fadeless value. Yet how many slight his offers, treat his kindnesses with contempt and heed not at all his great salvation. He set before us a feast, yet men refuse his invitations; he speaks of many mansions, yet men prefer the narrow abiding places of earth. He tells of life, yet men prefer death. He is humanities' best friend. Let us hear and heed his voice.

Church News.

California.

San Francisco, Olivet.—Mrs. Mary De Gear, a native of Philadelphia, and since 1853 a resident of San Francisco, died at her home January 20th, aged 69 years 1 month and 25 days. She was the mother of fifteen sons and daughters, was a charter member of Olivet Congregational church, and a faithful and consistent Christian and died in peace.

Redwood.—Albion H. Glennan, one of the most faithful members of the Redwood City Congregational church and Endeavor Society was murdered near Waimea, H. I., January 8th, by a Jap gambler whom Mr. Glennan had run off the plantation. He was in charge of the construction work on the plantation and held a very important position. He was a native of Redwood City, aged twenty-nine years. He was buried at Waimea on the 9th of January, Rev. Mr. Banham, his pastor, conducting the services. Resolutions, expressing appreciation and sorrow, were adopted recently by the C. E. Society of the Redwood church.

Eureka.—The first Congregational church of Eureka held its annual meeting on January 21st. The reports from all branches of the church work show a great increase, both in number and amount of work done. At our last communion we received twelve into the fellowship of the church, six by letter and six by confession, making a total of thirty-four since June 1st. Our congregations are still growing. At present our church is undergoing a thorough overhauling, the walls being decorated and the electric lights being put in while the carpet is being removed for cleaning and the woodwork retouched; at the same time our organ is being thoroughly overhauled and all looks well for a prosperous year.

North Berkeley.—The month of January has been one of encouragement to this church. A week of fellowship meetings, conducted by Rev. Ben F. Sargent, the pastor, assisted by Rev. W. J. Speers of Oakland, and the Endeavor Societies of neighboring churches, took the place of the week of Prayer. Several for whom the Win One Band were praying enlisted for Christ during the week, among them five young men. The annual meeting quickened the fellowship of the week. The annual reports were given at the tables, and showed 31 accessions to the church, all bills paid, and a benevolence of $362.86. At this meeting the church instructed the trustees to prepare plans for enlargement of the church building.

Pasadena.—The Rev. F. J. Culver of Pasadena, well known and held in kindest regard by so many friends throughout the State, has been seriously ill. His illness is the result of nervous strain and overwork in connection with his labors as field missionary, but his symptoms seem now more favorable and his speedy recovery is hoped for. His services have been invaluable in connection with the organization of the West Side Congregational church of Pasadena, a new name for the old church which has for so many years been so successful, and which has now "swarmed" for the third time, the result being that there are now four flourishing Congregational churches in the city of Pasadena, every one of them well filled with enthusiastic workers.

Pacific Grove.—The annual meeting of Mayflower church was held on Wednesday evening, January 27th. This, its largest and happiest annual gathering of members of the church and congregation, opened with a most bountiful supper and most enjoyable social occasion, which was followed by the roll-call and responses given in Scripture verses. The reports of the work of the church, Sunday-school, Ladies' Society and Christian Endeavor for the past year were most encouraging, showing the amounts received for home expenses and for benevolent purposes to be a considerable increase over those of the previous year. Although the last ten months of the period reported belong to the first year of self-support the amount contributed for benevolences is the largest in the history of the church, being $323 cash contributions as against $233 cash for the previous year—the amount for the C. H. M. Society being an average of a little more than $1.00 per member and for the A. B. C. F. M. 60 cents per member, and a like average for the A. M. A. The reports also show that the pastor's salary and all other bills have been promptly paid and a larger balance in the treasury than at the close of any previous year. The attendance at Sunday-school and at other Sabbath services has also been a considerable increase over all previous years. During the last two months the church has been raising a fund for the proper seating and finishing of its house of worship, and its effort has met with gratifying success, though the whole of the amount needed has not yet been secured. The church feels a good degree of encouragement and is strongly hopeful for the future.

Oregon.

Eugene.—The pastor has worked up a Home Department class of about fifty in the Sunday-school. January 24th a collection of about $50 was taken for foreign missions.

Notes and Personals.

At the meeting of the ministers of San Francisco and vicinity next Monday the paper will be by the Rev. H. A. Luckenbach.

Prof. C. B. Sumner of Pomona College, Claremont, Cal., and Mrs. H. H. Cole, who has been residing in the East for some months, were united in marriage a few days ago.

Next week we shall print an article by the Rev. Jee Gam entitled, "How God Has Led Me." It will recount, among other things, the influence of the lives of the Rev. Dr. George Mooar and Mrs. Mooar on his life.

Monday evening the present writer had the privilege

of calling on Dr. Lilla M. Tenney, in her pleasant and well-equipped office at 209 Thirteenth street, Oakland. Dr. Tenney has thoroughly qualified herself for the practice of medicine by study in some of the best medical colleges of the country, and with the utmost devotion to this, her chosen profession, stands on the threshold of a successful and useful career in thus ministering to the needs of humanity. She will give attention to the normal development of children and to diseases of women and children. Dr. Tenney completed a four years' course of study in the Hahnemann Medical College in San Francisco about a year ago. Since then she has had special study in Physical Culture at Harvard under the noted Dr. Sargent, in the Children's Hospital in Boston and in the New York Post Graduate College. Some of the specialties to which she gave attention in the East were diseases of the eye, ear, nose and throat, of the skin and to the deformities of children. One can not talk with Dr. Tenney without being impressed with the large usefulness opening up before those who enter [illegible] profession with the heart and enthusiasm with which she enters it. Many of the readers of The Pacific have known the doctor as Mrs. H. Melville Tenney.

FIFTIETH ANNIVERSARY AT PETALUMA.

The church celebrated its fiftieth anniversary January the 24th, 25th and 26th. The jubilee celebration began Sunday, the 24th, with jubilee exercises in the Sunday-school, under the leadership of the superintendent. The pastor preached the jubilee sermon at morning service to a large congregation. In the evening there was a platform meeting when several of the old members and friends spoke. One pleasant feature was that George Harris, a charter member of this church, now a member of the First church, Oakland, was present and participated. He will be ninety-one years old in May.

Monday the church was joined by representatives from the other Congregational churches of the county and several of the former pastors, Dr. Pond, Revs. Messrs. Madge and Sargent. There were morning, afternoon and evening sessions. The evening session was very pleasant, the Rev. William Rader delivered an address which was much appreciated by all who were present. Revs. Messrs. Pond, Harrison and Rathbone contributed much to Monday's sessions.

Tuesday was the anniversary day proper. It began well with a paper from the Rev. H. Melville Tenney on the "Relation of California to the World's Evangelization." Rev. C. C. Kirtland presented a paper, the theme of which was, "In View of Christian Opportunities, What Manner of Men Ought We Therefore to Be?" The afternoon session was given to reminiscences, in charge of the Rev. W. W. Madge. This was a peculiarly pleasant service and called forth many interesting anecdotes of the long ago. It also had its sad side, as those who were so prominent in the past of the church were remembered. But it was helpful. The evening service was exceedingly rich. The Rev. Geo. C. Adams, D.D., was the preacher, the Rev. H. J. Winsor of the local M. E. church gave fraternal greetings. These two gentlemen also served the Lord's Supper, it being eminently fitting, seeing that the Rev. T. Dwight Hunt, when pastor of the First church, San Francisco, organized the local church and was assisted in the Lord's Supper that evening fifty years ago by the Methodist minister. A large and interested congregation listened to Dr. Adams as he preached the anniversary sermon. It was a good service.

As a memorial of the jubilee a fine pipe organ is to be placed in the church at an estimated cost when installed of three thousand dollars. At the close of the services twenty-three hundred and fifty dollars were on hand and it is hoped that the whole amount will be secured by the time the instrument is installed.

This church faces the next fifty years with the courage of a youth made perfect by age. God has blessed it in the past by giving it a large place in the work of the State. It is prayed that its place may grow larger with the years. It has a splendid future.

Samuel C. Patterson.

SOUTHERN CALIFORNIA WOMAN'S HOME MISSIONARY UNION.

To the Auxiliaries of the W. H. M. Union of Southern California:—

It may come almost as a surprise to you to realize that little more than two months of our fiscal year remains. Two questions will at once occur to you, "What has been done?" and "What remains for us to do?" and it is to answer these questions that we address you this missive. Our treasurer reports $992.85 sent in to date, and reference to the plan of work will show that our aim calls for $3,500, which leaves over $2,500 to come in during the two months. As compared with the closing months of previous years, this is not discouraging, but our confidence in the final result implies that every Auxiliary shall do its share—that for which it has been relied upon in the plans of the executive committee. We do not send this as an appeal, but as a reminder that your part of the "Union" work cannot now be postponed to a more convenient season.

We offer also a suggestion of a plan which has been found useful. Arrange that the week preceding your home missionary meeting, which falls in Lent, shall be observed as self-denial week, in which you may have a hint of the enforced denial of most of the missionaries—our representatives "at the front." Gather up the results at your meeting and add to what you would otherwise send to our treasury.

Our books close April 1st. Money intended for the C. H. M. S. should be sent before March 20. Cordially yours, Mrs. Geo. Robertson, Pres.

Mrs. H. K. W. Bent, Sec.

February 1, 1904.

A PIONEER LAYMAN.

A pioneer Congregational layman who has recently passed away is deserving of honorable mention in these columns.

Mr. Tully W. Strowbridge, born in Peacham, Vt., Dec. 30, 1819, came overland to California in 1850, and at once entered heartily into the fellowship and service of the Congregational church in Sacramento. During the pastorate of Drs. Benton and Dwinell he was one of the foremost men in that church, giving generously to that and to all struggling churches in the vicinity, and giving himself yet more generously to the work of his Master.

In his home nearly all the ministers then in the State found welcome, at one time or another. Of late years his home has been in Los Angeles, where although suffering from great losses of property, he remained true and steadfast in the cause so dear to his heart.

At the ripe age of 84 years he came to the home of

his sister, Mrs. Childs of Oakland, where on the 20th inst. he entered upon rest. His son, Tully W. Strowbridge of Palo Alto, a sister, Mrs. Denton of San Jose (mother of Miss Flora Denton of Japan) and other sisters, together with a brother in Los Angeles, survive him.

The funeral service was conducted in Oakland by Rev. H. E. Jewett, Dr. Dille assisting.

DIED.

At Anoka, Minn., Jan. 26, 1904, Mr. N. Goodrich, age 85. He was the father of Mrs. E. G. Cross, wife of Rev. W. H. Cross of Sebastopol. He twice came to California to visit them and returned home the last time in June, 1903. Mr. G. was one of the oldest members of the Congregational church at Platteville, Wis., joining it in the forties.

The Washington Letter.

By I. Learned.

Spokane is feeling its prosperous conditions in every material way. Electric lines are extending their car service in all directions to the extreme points occupied by residents and even a suburban line has been extended thirty-seven miles eastward to Coeur-d'-Alene City in Idaho.

Its population probably exceeds fifty thousand and the deposits o f money in its local banks ranges from ten to twelve millions.

Moral questions are being seriously discussed by the Ministerial Alliance of the city and in some cases prosecutions have been instituted and heavy fines have been assessed in the courts upon the offending parties.

Our Westminster Congregational church, of which Dr. Geo. R. Wallace is pastor, is having in its work the largest success in its history. It has already reached a membership of five hundred and has reduced its indebtedness to a very low figure, which will be entirely wiped out in the near future. A new pipe organ will be provided for in the coming spring or early summer. All surrounding conditions seem to indicate the largest prosperity in both a spiritual and material way for this leading church of Eastern Washington.

Spokane, Plymouth, has just held its annual meeting. Its reports show a membership of 258; $2,494.91 were raised during the year for current expenses. The ladies Aid Society gathered $501 and furnished a new piano for the church. The missionary society, the Sunday-school and the Y. P. S .C .E. gathered additional receipts, amounting to nearly $400, a total of $3,400. Rev. C. R. Gale is the pastor of this church and through his co-operation they have been enabled to erect a parsonage during the past year, which is already occupied.

Pilgrim church of this same city is taking on new life under the excellent leadership of Rev. W. J. Hindley, formerly of Vancouver, B. C. Instead of the scattering congregation of many previous years, the auditorium of their building is now thronged with constant attendants at both morning and evening services. A large Board of Managers was suggested by the pastor for the new year's aggressive work and has been carefully organized. It consists of eighteen business men, including of course the trustees and most of the other officials of the church. These have prepared a budget, which is supposed to include every possible expense current for the twelve months, including accruing payments to the C. C. B. S. and a canvass already made seems to provide, as far as pledges can, aside from their collection, for all that has been anticipated. This betokens a larger life and usefulness for Pilgrim.

The same excellent results which attended the labors of Rev. David H. Reid, our State evangelist, at Deer Park, where seventeen were added to the church recently, has been realized at Clayton where twenty-two persons have been received into that church. Clayton church had during the past six or eight years become almost extinct, there not being a resident member left in the community. So far as known the nearest family connected by membership was twelve or fifteen miles away in the valley of the Columbia. Twice during the last two or three years had the Sunday-school to be reorganized for other than its spark of life has there been no sign of religious work systematically conducted for many years. The promise for the future is altogether favorable.

Rev. Frank McConaughy, a brother greatly beloved, has been again called by the Deer Park church with a $200 increase to his salary, and he will have charge of the Clayton church also.

Rev. J. A. Henry is doing very excellent work at Endicott and St. John. The former has been seriously depleted for several years and the few remaining were altogether disheartened until this new pastor awakened them to the possibilities of renewed activity. Twenty-five members are now reported as against the three or four of many previous years. At St. John sixteen new members have been received by the new pastor and others seem to be on the threshold of admission.

Springdale in Stevens county, in ordering their missionary calendars, speaks of the work there, in charge of Rev. Frank A. Bown, as being in excellent condition and moving along very pleasantly.

Pullman, the seat of our State Agricultural College, is feeling the loss which is about to come to our church and the community by the resignation of Rev. H. C. Mason, which is to take effect February 10th. He goes at once at that time to the University church, Seattle.

The church at North Yakima held its annual business meeting and dinner recently. Its year closed without any indebtedness and other indications of progress were apparent. Rev. Horace P. James, our State Registrar, is a very efficient pastor here.

Rev. L. S. Woods, who for three years has been pastor of Taylor church, Seattle, resigned to take effect February 1st.

The church in accepting his resignation adopted a resolution in commendation of his excellent pulpit ability and service, his untiring industry and faithfulness in all his pastoral relations. A committee was appointed, of which Rev. Samuel Greene, 515 Bell St., is chairman, to take immediate steps toward securing a new pastor.

This church became self supporting upon the opening of the pastorate of Brother Woods, who now takes temporary work with the Brighton church.

Rev. C. L. Mears of Snohomish, has received a call to Reno, Nev., at a salary considerably in advance of his present income.

The annual meeting of our Dayton church, Rev. John D. Jones, pastor, in the annual reports showed additions to membership of 28, of which 22 were on confession and a total of 122.

Congregations are large and the evening especially, when a large proportion of the audience are men.

This church is now self-supporting. The average

Sunday-school attendance exceeds one hundred. No bill at the end of the year remains unpaid.

They have a wonderfully industrious Ladies' Aid Society in Colfax and which expressed its interest in the church work by providing $425 for its needs the past year. Twenty-four persons were added to the church and of this number sixteen came on confession. At their annual meeting nearly two hundred people sat down to supper. They have a total membership of 145, and $2,436 was provided for the needs of their work during the year. Rev. J. Herbert Bainton is pastor.

On the day of prayer for colleges, which was observed by our Walla Walla people, Rev. Dr. E. L. House of Portland, Ore., was with them and took for his text 2 Sam. xx: 23: "He slew a lion in a pit on a snowy day." There has been the most marked religious interest in Whitman, both among faculty and students that has been seen in years. Much interest in Bible study.

Special services are being held at Touchet. Rev. J. C. George, pastor, assisted by Pastor Cobleigh of the Carpenter church, Prescott, Freewater, Ore., and Ingles' chapel, Rev. A. R. Olds, pastor, have also been having a special series of meetings. The latter has had a present of an eight hundred pound bell.

On the 29th a council was convened at Pomeroy for an examination into conditions existing in connection with the Congregational church and if found to be wise and expedient to recognize the same. Rev. John D. Jones of Dayton was made moderator and Rev. J. H. Bainton of Colfax, scribe. The churches represented were: Walla Walla, First, Dayton, Colfax and Pataha, with Rev. Samuel Greene and W. W. Scudder, Jr. After full consideration it was voted to recognize the church, and the public exercises of the evening were the right hand of fellowship by the moderator, and address by Rev. J. H. Bainton on the "Qualifications of Church Membership" and by Rev. Austin Rice on the "Claims of the Church Upon the Community." Prayer of recognition by Rev. Samuel Greene. Their church building was erected some years since by the Cumberland Presbyterians and afterward being encumbered with a considerable debt was turned over to us, and with the aid of our C. C. B. S. the debts all paid off, will be dedicated on the 31st, President Penrose preaching the sermon.

Pomeroy, Wash., January 30th.

INLAND EMPIRE LETTER.

By Iowerth.

The Bible Institute held at the chapel of Whitman College last week was full of interest and in every respect a success. It was the inauguration of a movement that will doubtless give a new impetus to Bible study among the students of the higher institutions of learning in the Inland Empire. The Institute was initiated and planned primarily by the faculty and students of Whitman College, and much praise is bestowed upon them for the admirable arrangements and for the ample provision made to entertain the seventy students that attended. There were seven institutions represented and the three days were devoted to a great extent in enforcing the claims of the Bible and religion upon the minds and hearts of the young people.

The removal of the Rev. H. C. Mason, from Pullman to Seattle, is a serious loss to the Inland Empire. He has made his influence felt far and wide throughout this region. The voice of the eloquent pastor of Pullman church has been heard in many pulpits, the humble ones as well as the larger ones. Although having an important charge, preaching every Sunday to a goodly number of professors, and to scores of students of the Agricultural College and School of Science, he was always ready to give a helping hand in conducting evangelistic meetings and fellowship meetings. He is recognized as an ideal pastor and preacher for a college church, accordingly well fitted for the field he is entering as well as the one he is leaving.

I have just read in the daily paper of the death of Mrs. Andrus, the wife of Deacon Geo. R. Andrus at Tacoma. She was one of the excellent of the earth. Her husband and herself have done heroic work for the Master. She was an earnest student of the Bible, and in her day an eminently efficient Sunday-school teacher and superintendent. Her interest in the Sunday-school and the church was second only to her home. She was a devoted Christian and lived it as consistently amid the conditions of pioneer life in Eastern Washington as in old and staid Connecticut. I have often thought that it only needs a few like her and her husband to make a strong church. They had much to do in laying foundations in Eastern Washington, and others have entered into their labors. I am quite confident that Deacon Andrus is the father of "Decision Sunday." At a meeting of the local Association held at Spokane in April, 1887, Deacon Andrus had for his subject, "How to Lead Our Sunday-school Scholars to Christ." In his address he recommended setting apart a Sunday especially for the purpose of encouraging and helping the scholars to decide for Christ. Does any one know of the practice before that date? The method, as in common use today and wonderfully blessed in the salvation of souls, was outlined by the deacon, but he informed me that he had never heard of it in practice.

MARK GUY PEARSE.

Those who heard the Rev. Mark Guy Pearse, that old man eloquent, feel that they enjoyed a rare privilege. There was something in his words and spirit that pleased and charmed all ages and classes. What vivid pictures from real life he drew for us. How he entered into and personated in voice and action the characters of which he spoke. Who would venture to put down in cold words the stories that were clothed with his inimitable language, and borne in upon our sensibilities by his fervent spirit. I will try, however, to recall one that showed so plainly and beautifully the change which belief of the "good tidings" makes in the most degraded soul. A poor man who, though he worked faithfully had for his home only one room, where he and his family must cook and eat and sleep; came down from that room into the street with a bitter feeling in his heart; he saw the carriages of the rich, the beautiful homes, the display of good things to eat and wear of which he could have none; and with an angry spirit he said, "Down with everything that's up." But one day he was spoken kindly to, the first kind word he had heard for years, and some one laid a tender hand upon the head of his little child, he got a glimpse of human love, and was led on by it until he climbed up to where he could realize that God loved him, and his heart was changed. Now as he came down from his little room, there was a strange, yearning spirit within him, and he saw the blue sky, the green grass, the trembling forms of the poor and sick, and the faces of the little children, and with a tender spirit

he said, "Up with everything that is down." It was good to see such an old man so full of strength and enthusiasm. It was good to hear him preach so earnestly the gospel of good deeds, the gospel of love. Many were the burning words which he sent home to the hearts of his hearers. "There are two kinds of socialism, the socialism of hate and the socialism of love. We want a revival that will transform the conditions of men in our great cities. The cruelist thing in this world is religion that has no love. The only way for you to keep your religion is to give it away." He believed with all his heart that instead of longing and sighing for a heaven to come, we should begin with God's help, with the love which he will give to make a heaven about us here and now. Having come close to human sin in its deepest and most degrading forms he had come forth from the contact a Christian optimist, believing with all his soul in the power of the gospel of Christ to transform every human heart. As we think of him now, we have before us a living illustration of the words of the Psalmist and prophet: "The righteous shall flourish as the palm tree; they shall still bring forth fruit in old age. They shall mount up with wings as eagles, they shall walk and not be weary, they shall run and not faint." L. M. F.

PREACHING TO THE TIMES.

This means the message bearer a live man. He discusses live issues not as dealing in platitudes, not as tickling the fancy, not as pandering to the whims of the people or speaking with the view of entertaining, but with the grave apprehensions that eternal issues hang upon the delivery of his message. That he as a message bearer of truth stands in Christ's stead, to make known to man the whole counsel of God. This makes an effective preacher. Every age has its peculiarities, but the old-time gospel is adapted to all alike. New conditions of things do not necessitate new arrangement of theology—a thing some preachers fail to see. If the new condition of things produced a change of heart, then the phase of the gospel might be materially changed. But it does not. The heart remains the same through all the mutations of man's civilization. His development on this line is conditioned solely upon the power of truth affecting his civilization. The wise preacher will study the conditions of his time and mete out to his people the gospel they need. Moses preached to a people hard in heart and legislated for their conduct public and private, social and domestic, not as he desired but had to be governed by their "hardness of heart." The preacher who preaches to his times will know nothing among men save Jesus and Him crucified. The man of one idea, if Christ be that idea, is the universal man with a message as broad as man's aspiration and as deep as human need. The old-time gospel with Christ as its center and illumination will throw light upon all the problems and conditions of society about the preacher. To be able to enter into fellowship with the needs of the times and find in Christ the solution of all problems is to be the most effective preacher—the mouthpiece of God—the greater servant of his time.—Pacific Methodist Advocate.

"A widow recently gained a verdict in an action for damages against a saloon-keeper for having caused the death of her husband. She was awarded $2,500 by the jury, as, having proved her case, and shown that her late husband was a well-known habitual drunkard, that the saloonist knew it, that he was warned not to supply the deceased with liquor, and yet had supplied him with the drink that caused his death. Surely the jury was right. And surely any one who loses a relative under similar circumstances should enter an action for damages, and make the rum-seller suffer for his crime."—Christian Guardian.

"If we abide by the principles taught in the Bible, our country will go on prospering, but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." With reverent heart:: I have read it through many times. I now make a practice of going through it once a year. It is a book of all others for lawyers and divines, and I pity the man who cannot find in it a rich supply of thoughts and rules for conduct. From the time at my mother's feet or on my father's knee I first learned to lisp verses from the sacred writings, they have been my daily and vigilant contemplation. If there be anything in my style or thought to be commended, the credit is due to my kind parents for instilling into my mind an early love for the Scriptures."—Daniel Webster.

The Religious Telescope is authority for saying that the statistical bulletin of the Department of Commerce and Labor gives a most astonishing picture of the progress of the United States since the close of the Civil War. The population has increased from 32,000,000 to over 80,000,000. The wealth has increased from $7,000,000,000 in 1850, to over $100,000,000,000 in 1903. The per capita wealth has grown very much faster than the population, as it was only $307 per head in 1850, while in 1900 it was $1,235 per head, and is probably about $1,500 per head now. In 1870, the national debt amounted to $60.46 per head, while in 1903 it was only $11.51. The interest upon the debt in 1870 amounted to $3.08 per head, while now it is $1.32. All this was the direct result of the sacrifices and valor of the soldiers of the country, and what a slender return a service pension bill of $12 per month would be to every man who aided in securing this stupendous result!

We little realize the tremendous responsibilities that are fast looming up before us by China becoming a commercial neighbor to the United States. Her education in liberal things for half a century has resulted in her opening wider ports and many of the commercial and professional positions of China are being taken by the young men graduates of our Pacific Coast Universities. So far as China missions are concerned our success in that field will be measured by our progress on the Pacific Coast. This will be the coaling and recruiting station for the prolonged siege to uplift China's fallen millions. One of our exchanges aptly says: "The turning of the needle of commerce toward the Orient means that the hour of China's opportunity to cast off her grave clothes has at last come. It can hardly be doubted that the rising of the tide of commerce in the Pacific will lift her to a better footing. Some day we shall rub our Aladdin's lamp and look out over the sea to find a new China. It will be one of the romances of nations, the love affair of a hoary-headed nation with the shy maiden Civilization. It is no slight privilege to watch the affair in its progress. The United States should be the last to withhold sympathy. For us the term 'patriot' can never lose its fascination."

Our Boys and Girls

Pockets.

S'pose you thought I was a girl
When I had on dresses,
Nurse would keep my hair in curl
Just like Sister Bess'.
But I never, never was.
Woudn't be for nothin', 'cause
Girls they can't have fun like boys,
Don't know how to make a noise,
'Fraid of dogs 'n' firecrackers,
Jolly Fourth of July whackers!
Can't play marbles, can't spin tops.
They like cake an' chocklit drops.
Like to wear gold rings with lockets,
Yes—an' curls.
But they can't have trouser pockets.
O, poor girls!
Bess says she don't need one.
Don't see why I do.
She says pockets are no fun;
But they are, for true.
Where'd I keep my ginger-cakes?
Popcorn crisps that grandma makes?
Chewing-gum an' three-blade knife,
An' the whistle to my fife?
Fishing-hooks an' bait, an' string,
Marbles, jacks, an'—everything?
Where'd I put my cents away
So I wouldn't lose 'em? Say,
Girls can have their rings and lockets
Made of gold.
All I want is trouser pockets
Till I'm o-o-o-old.

—Elizabeth Price, in "The Christian Work and Evangelist."

The Girl Nobody Liked.

She was very sure that nobody liked her. She had told herself so again and again, with a queer tightening about her heart that was like a real pain. And then she had tossed her head and set her lips in a defiant little smile. Nobody should know that she cared; never!

It was on her eighteenth birthday that Aunt Elizabeth made a suggestion which caused the girl to open her eyes, and then to laugh a little. It was such an odd idea, so like Aunt Elizabeth! "Then I'm to 'hold up' everybody I meet till I've said something brilliant!" she observed.

"Not exactly." And Aunt Elizabeth smiled, unruffled. "But I've noticed that you pass your acquaintances with a mere nod or a curt 'good-morning.' I wish you would try the experiment of saying something pleasant to each one, unless there is some good reason against it.

"It will grow rather tiresome," said the girl; and she shrugged her shoulders.

"Try it for a week," suggested Aunt Elizabeth; and rather to her own surprise the girl found herself promising.

She came very near forgetting her pledge when she met Mrs. Anderson on the street the next morning. In fact, she had passed with her usual uncompromising nod, when the recollection of her promise flashed into her mind. She prided herself on being a girl of her word, and she turned quickly.

"How is Jimmy today?" she said, speaking out the first thing that came into her head.

There was a good deal of detail in Mrs. Anderson's answer. Jimmy had been sick with the measles, and then had caught cold and been worse. Mrs. Anderson poured out her story as if it were a relief to find a listener, and as she talked on, that particular listener found herself more interested than she would have believed possible in Jimmy and his mother. She said that she had some old scrapbooks which Jimmy might enjoy looking over; and Mrs. Anderson flushed and thanked her with more gratitude than the slight favor seemed to warrant.

At the very next corner was Cissy Baily, and the girl wondered if her promise covered the washerwoman's daughter and people of that sort. But she did not let herself wonder very long.

"It was very kind of you to bring home the clothes so early last week, Cissy. I was in a hurry for that shirt waist."

Cissy Bailey did not know what to answer. She smiled in an embarrassed way, and looked up and then down. But the girl whom nobody liked had seen something in the uplifted eyes which warmed her heart, and made that one-sided conversation something to remember.

The day went by, and she did not find opportunity to say anything very brilliant. She stopped Mrs. White to ask her if she would like to read the book she had just finished, and she patted little Barbara Smith's soft cheek as she inquired if the new baby sister had grown at all. When she could think of nothing else she said, "Hasn't this been a beautiful day!" And her earnestness rather surprised some people who had not had her opportunities for realizing that there was anything unusual about the day.—Philadelphia Methodist.

What the Spider Told.

"I was spinning a web on a rose vine," said the spider, "and the little girl was sewing patchwork on the doorstep. Her thread knotted and her needle broke and her eyes were full of tears. 'I can't do it,' she cried. 'I can't! I can't!'

"Then the mother came and told her to look at me. Every time I spun a nice thread, and tried to fasten it to a branch, the wind blew and tore it away. This happened several times. But at last I made one that did not break, and fastened it, and spun other threads to join it. Then the mother smiled. 'What a patient spider!' she said

"The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rose vine and a square of beautiful patchwork on the doorstep."—Selected.

Business Honor .

"I chanced to be walking down Liberty street, in New York," says an artist whom the "Detroit Free Press" quotes, "during that hard storm we had a few weeks ago. The wind struck a small newsboy about eight years old, and scattered his papers right and left in the mud. As he picked up the few that were near him, I heard him say, 'Dat busts me!'

"For some foolish reason, I laughed.

Turning on me, he asked, savagely, "Wot yer laffin' at?'

"'Not at you, my boy,' I hastened to explain, and then to put myself right, I said, 'Here's half a dollar to start you in business again.'

"He thanked me. 'You ain't such a bad guy,' he said, as he scooted in the direction of Park Row.

"This was not the last I saw of him. As I was hurrying to reach the ferry, I heard the patter of feet. He overtook me and asked, breathlessly, 'Say, mister, do you go by dis way every night?'

"'No,' I said. 'I don't live in New York. Why?'

"''Cause,' he explained, 'I want ter give you a paper every night till I squares myself wid youse.'

"Now, is there a man," continued the artist, "who wouldn't like to help a boy of that sort, or who doesn't believe that with half a show he would develop into an honorable and successful business man?" —Baptist Union.

Can't Keep Up Both.

A gentleman who was traveling, being delayed at a railroad junction, entered into conversation with a careworn lady who, with three small children, was also waiting for a train. This was part of what was said:

"Where are you going, madam?"

"To my father's at ——. I have not been home since I was married. I did think I never would go back to my people, but I am going to stay."

"Is your husband dead?"

"No, sir; but he spends all he makes for liquor, and I can't make a living for him, the children and myself. My father wrote me if I would come home he and my brothers would take care of me and the children. I hate to go back this way, but I can't keep up a home and the saloons both. When I married my husband he was a fine business man, and had a good position. Now he works about anything to get money to buy whisky. He don't seem to care anything for me now, or his children, either. I wish the men

would not vote for saloons, that break up homes!"

"Two things," said the gentleman who relates this story, "rang in my ears for days and weeks, and the pathetic face of that wronged woman haunts me by day and by night to this hour; 'I can't keep up a home and the saloons both.' 'I wish the men would not vote for the saloons that break up homes.' That face and those twosentences have forever made me an enemy to the saloon. Till I came to this conclusion I felt that I did not want to meet a good woman face to face.

A New Poem.

When Bishop Hamilton reached home after a long tour his nine-year-old daughter was a little sick, but she was getting better. Her father's caressings helped her very much. He had to go away again, soon, however, and she said, "Papa, I wish I could do something for you." Her father had been talking to her about poetry—the kind of poetry that little people like—and he said, "Well, I will be back again soon, and the day that I come back will be your birthday, and you will be ten. Write a little poem for papa, and have it ready then."

I do not know how long it took her to write it; but here is the poem that she wrote, and she had it ready on time:

"Papa's little daughter
Waded in the water,
And got a heavy cold.
Papa gave her pills
To drive away her chills,
And now she's ten years old."

—Berean Lesson Quarterly.

A General Strike.

"Hello, Laura, is that you?"

"Yes."

"This is George. Say, I can't get anything to eat down town here today. The hotels and restaurants are all closed on account of the strike. Have a good dinner ready for me when I get home."

"I can't do it, George. The girl says all the grocery stores and meat markets out here are closed on account of the strike."

"Well, cook up a pudding or something of that kind."

"Can't do that, either. No milk today. The milkmen are all on a strike."

"Well, great Scott! Can't you send one of the children in with a luncheon of bread and molasses?"

"No. Johnny says there are no trains or street-cars running. All the men have just gone on a strike. But, say, maybe I can—"

"Well, go on. Maybe you can what?"

But there was no response.

Everybody at the telephone office had gone on a strike.—Selected.

Spiritual Life.

Lo, I Am With You Alway.

Always with us, always with us;—
Words of cheer and words of love;
Thus the risen Savior whispers,
From his dwelling-place above.
With us when we toil in sadness,
Sowing much, and reaping none;
Telling us that in the future
Golden harvests shall be won.

With us when the storm is sweeping
O'er our pathway dark and drear;
Waking hope within our bosoms,
Stilling every anxious fear.
With us in the lonely valley,
When we cross the chilling stream;
Lighting up the steps to glory
With salvation's radiant beam.

—Edwin H. Nevin.

A Deep Plan.

Here was a plan running through the ages, underlying the revolutions of empires, contemplating a world-leadership; a plan that could no more be fulfilled by collusion than it could be fulfilled by chance, and that sets either explanation at utter defiance; a plan which neither human wisdom nor human folly would have predicted, and only almighty power could fulfill. To him who can meet the conditions, God issues credentials for the leadership of the world. And Christ alone meets the conditions and holds the credentials. They stand out as plain and clear in his life as the mountains on the earth and the stars in the sky. They resolve the history of the world into moral unity. Against this massed and monumental evidence which I have barely alluded to, the flimsy, filmy theories of rationalism dash as vainly as the shock of wreathed cobwebs against the pyramids of Egypt. What can it avail infidelity to controvert each separate miracle of Christ, unless it can overthrow that measureless miracle which Christ himself presents?—Angelo Canol.

The Gospel Bringing Us Together.

Physically and socially, nay, intellectually and morally, the world is becoming one neighborhood, one dense, packed neighborhood. Who, do you suppose, is to assume the leadership of the whole vast aggregation? More and more it is developing common characteristics. There is a wonderful widening out, as well as intersifying, of human thought in every direction. It is not merely that particular spheres of knowledge and investigation are extending so rapidly and yielding such astonishing triumphs; this is not the only or the chief thing to be noted. The special phenomenon of our times, it has been observed, goes far beyond this. It is the widespread interest now felt in what might almost be called universal truth, in all forms and spheres and departments of truth. It is nothing less than "the whole realm of thought laid upon the whole mind of the whole world." All the great questions of humanity, all truth that man can take up into himself—his place in nature, what he is, what he can be, what he shall be—these are the fiery questions that kindle thought-activity around the world.—Celestial Summons.

The Finishing Touch.

The small boy with his eyes open often knows more of things as they are than the artist who draws things as they are not. An illustrator who is winning laurels by his fine work maintains that his most valuable critic is his son—a boy of twelve.

"He knows little about drawing," says the artist, "but he has a quick sense for beauty and a keen imagination as well. Not long ago I had to make a drawing of a street full of people running to a fire. I flattered myself I had made a life-like and moving scene, and submitted it to my boy with a feeling of satisfaction.

"He surveyed it a moment, hands in his pockets, head on one side. Then he said:

"'The people are all right, but where's the dog?'

"'The dog?' I inquired. 'What dog?'

"'Any dog,' he said, in a tone of pity for my dullness. 'Why, father, don't you know there's always at least one dog running alongside and getting under everybody's feet when you're going to a fire? Haven't you ever been to a fire, father, or seen a crowd going to one?'

"When I thought it over I knew he was right, and the dog went in."—East and West.

Around His Throne.

Prayers of saints, offered in holy agreement, ascend like vapors, which blend and mingle in pure white clouds. The great Intercessor at the Throne presents them before God, made acceptable by his own infinite merit, and thus they prevail. The power of God is put at the disposal of praying souls; and upon the earth wonderful changes, convulsions, upheavings, revolutions take place. Prayer has gone up to heaven, found acceptance, and returned in answers of almighty power, as moisture goes up in vapor and returns in rain. Supplication, when it is according to scriptural conditions, commands divine interposition.—Selected.

Advancement.

We leave many things behind us as we go on. We can never go back again over the closing year. We never go over any life-path a second time. We never pass a second time through any experience. We have infancy once, childhood once, youth once, manhood and womanhood once, old age once, and we die once. We are forever leaving things, places, conditions, and experiences behind us. But through all these we have the same Christ, unchanged, unchanging.

The old ark was carried forward into the new land of promise, and still led the people. The Christ of childhood and of youth remains the Christ of manhood and of old age. Whatever changes the years bring to us, we must ever keep our eyes on the living Christ. He will always be all we need. There will never be a path which he cannot find for us and show us. There will never be a dark valley which he cannot light up for us. There will never be a battle which he cannot fight for us. There will never be an experience through which he cannot safely take us. We are leaving the old year behind, but we are not leaving Christ in the dead year. We need not be afraid, therefore, to go forward, if we go with him. We have not passed this new way heretofore, and it is all strange to our inexperience; but Christ knows and he will guide us, and all will be well if we put our hand in his.—Dr. Miller's Year Book.

Lessons From Past Experiences.

There is a proper use of past experiences. We should remember our past lost condition to keep our hearts ever humble. We should remember the lessons learned from past experience so as to profit by our mistakes. The true science of living is not to make no mistakes, which is impossible, but not to commit the same mistakes a second time.

We should remember past mercies and blessings. If we do, our past will shine down upon us like a sky full of stars. Such remembering of the past will keep the gratitude ever fresh in our heart, and the incense of praise ever burning on the altar. Such a house of memory becomes a refuge to which we may flee in trouble. When sorrows gather quickly; when trials come on like the waves of the sea; when the sun goes down and every star is quenched, and there seems nothing bright in all the present—then the memory of a past full of goodness, a past in which God never once failed us, becomes a holy refuge for us, a refuge gemmed and lighted by the lamps of other and brighter days. Thus there are right uses of the past.

But there is a sense in which we should altogether forget our past. It is unwise to live looking back. We should keep our eyes ever turned forward to new hopes, new attainments, new achievements.—J. R. Miller, D.D.

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Reflex Action of Praise.

Praise is an important element of prayer. Prayer is more than a recital of our requests, and a recognition of received blessings. Prayer stands, as it were, for communion, or correspondence, between ourselves and our loving Father in heaven. It is the opening of our hearts to Him. If, then, we seem to be thinking only of what we want from him, or only of what we have had from him, we are lacking in that which pleases him most of all—and that is our personal love for him. We need never fear that we are lacking in the spirit of prayer if we pour out our hearts in loving praise of God, even though we forget for the time to name the special blessings we have had, or would like to have from him. God loves to be loved, and he loves to hear us say that we love him.

It is good to sing praises unto our God, for it brings to the soul that joy and liberty so essential to prayer.

Inward Reality.

The deep desires of this psalmist were occasioned by his seclusion from outward forms of worship, which were to him so intimately related to the inward reality, that he felt farther away from God in the wilderness than when he caught glimpses of his face, through the power and glory which he saw visibly manifested in the sanctuary. But in his isolation he learns to equate his desert yearnings with his sanctuary contemplations and thus glides from longing to fruition. His devotion, nourished by forms, is seen in the psalm in the very act of passing on to independence of form and so springs break out for him in the desert.

His passion of yearning after God rebukes and shames our faint desires. This man's soul was all on the stretch to grasp and hold God. His very physical frame was affected by his intense longing. If he did not long too much most men, even those who thirst after God most, long terribly too little.—Alex. MacLaren.

Insulated from the World.

When a lecturer on electricity wants to show an example of a human body surcharged with his fire, he places a person on a stool with glass legs. The glass serves to isolate him from the earth, because it will not conduct the fire—the electric fluid: were it not for this, however much might be poured into his frame, it would be carried away by the earth, but when thus isolated from it, he retains all that enters him. * * * If, then, thou wouldst have thy soul surcharged with the fire of God, so that those who come nigh to thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that fire, to the throne of God and of the Lamb, and shut thyself out from the world—that cold world, which so swiftly steals our fire away. Enter into thy closet, and shut thy door, and there, isolated, "before the throne" await the baptism; then the fire shall fill thee, and thou shalt labor, not in thine own strength, but, "with demonstration of the spirit, and with power."—William Arthur.

Daily Life.

The longer I live the more sure I am that to the devout soul God is constantly speaking by the little incidents of daily life. Such a man will have that experience corroborated by the word of God, on the one hand, and sympathetic circumstances on the other. And though everybody says the man is acting in a suicidal manner, the man is convinced by ways he cannot define that he has learned the will of God. It may be that this relates to the giving up of a habit, taking a certain course or stepping out in some untrodden path, but the man knows that he knows the will of God. If, however, you do not know, do not act. If I had a little child who could not tell what I wanted, but who at the same time needed to know my will, I would explain even to the adoption of the simplest speech and the shortest words. So we must trust God to make known his will to us. God also works in a man "to do." When you know what God wills, you know that you have sufficient power to do what purposes. You must not wait to feel it. Believe it is there.—Rev. F. B. Meyer.

"I do not look as though I ever was sick."

When a woman is sick she falls off in looks. This is particularly the case when she suffers from diseases peculiar to her sex. Not only is her strength undermined, but she loses beauty of face and grace of form.

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"Favorite Prescription" establishes regularity, dries weakening drains, heals inflammation and ulceration and cures female weakness.

"I wish to thank you for the good your medicines have done me," writes Mrs. Mae Brown, of Canton, Fulton Co., Ills. "I was troubled with female weakness and doctored with several different doctors. They did not seem to help me; indeed I got worse all the time. I had ulceration and displacement of the uterus. What I suffered no tongue can tell. I had heavy bearing-down pains and thought my back would kill me. I also had a very bad drain, but after taking five bottles of 'Favorite Prescription' and three of 'Golden Medical Discovery,' I am feeling as well as ever. It has been almost two years and I have had no return of the trouble. My friends tell me I don't look as though I ever was sick."

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One-Cat Power.

"When I was a girl," said a useful and busy woman the other day, "I came across a sentence by George William Curtis, that I have never forgotten and that encouraged me more than any other saying I know. It was this, that 'an engine of one-cat power running all the time is more effective than one of forty-horse power standing idle.' I realized strongly at that time that I hadn't any forty-horse power, that my life was narrow in many ways and my opportunities were likely to be few; and, like many girls, I was depressed at the thought of my limited abilities to do anything for anybody. But 'one-cat power' I certainly possessed and I determined to run my little engine as hard and steadily as I could.

"I've never had great opportunities or large influence since. But as I look back, I can see a great deal accomplished, after all, that I never could have believed I had the power to do. Looking round at other people, too, I really believe that the 'one-cat power' wasted in the world amounts to a greater loss than the forty-horse power lying idle."

A Vain Striving.

To live merely for the good opinion of others is to feast upon the wind. It is the natural temptation of those who have not come into, or have lost a sense of sonship to God, and who try to find in this something to replace a belief in his loving approval. It is not wrong to desire and enjoy the praise of our fellow-men when we make no sacrifice of principle to attain this, and do not make it the end of our action. Once it becomes such an end it is found to be a most unsatisfying diet. We never can have enough of it, for the best abundance of it never contents. Having lost the sound of the one voice we go through the world listening for echoes of our own voice, reflections of our own actions, and proofs of our importance to other men. The craving grows with exercise until it masters us, and makes us less and less happy in its control. May the last word about us never be that we "loved the glory of men more than the glory of God!"—Sunday School Times.

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Soul-Hunger.

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Are you hungry for the Savior?
Do you long his love to know?
Do you need the joy and comfort
Only Jesus can bestow?
Are you hungry for the Savior?
Does your fainting spirit crave
Him who made the soul to love him,
Him who died the soul to save?

Are you hungry? Are you thirsty?
Are you weary, sick and cold?
Are you longing for the shepherd,
And the shelter of his fold?
Are you hungry? Are you hungry,
Starving on the husks of sin?
Mercy's door is standing open—
Freely you may enter in.

Are you hungry for the Savior?
'Twas the Savior gladly died
That a feast might be provided
And all longing satisfied.
Are you hungry for the Savior?
He is waiting now to bless
Every sinner who is hungry
And athirst for righteousness.

Are you hungry for the Savior?
Do not go away tonight
Till you claim his offered bounty,
Peace and pardon, love and light.
Freely take of his abundance,
It will life and health restore—
Take the living bread of heaven,
And you shall not hunger more.

—Carrie E. Breck.

Touching Moral Pitch.

Evil anywhere permeates everywhere. Touching moral pitch is like touching poison ivy: we may do it ever so gingerly, only with the tip of one finger, but the rash comes out all over,—finger, and face, and body, too. We try to be wrong in only one part of our life,—true everywhere else, but compromising with evil in this one place. It will not do; the whole life gets the stain. We think we will take an extra long spoon and sup with the devil, because perchance the devil has strawberries and cream for supper. Alas! the long spoon does not keep us from suffering with the devil himself for eating stolen fruit. We think we shall be able to take one bite, only one bite, and that out of the rosy side of the apple of Sodom. But no; we get a bite of the poison side as well.

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